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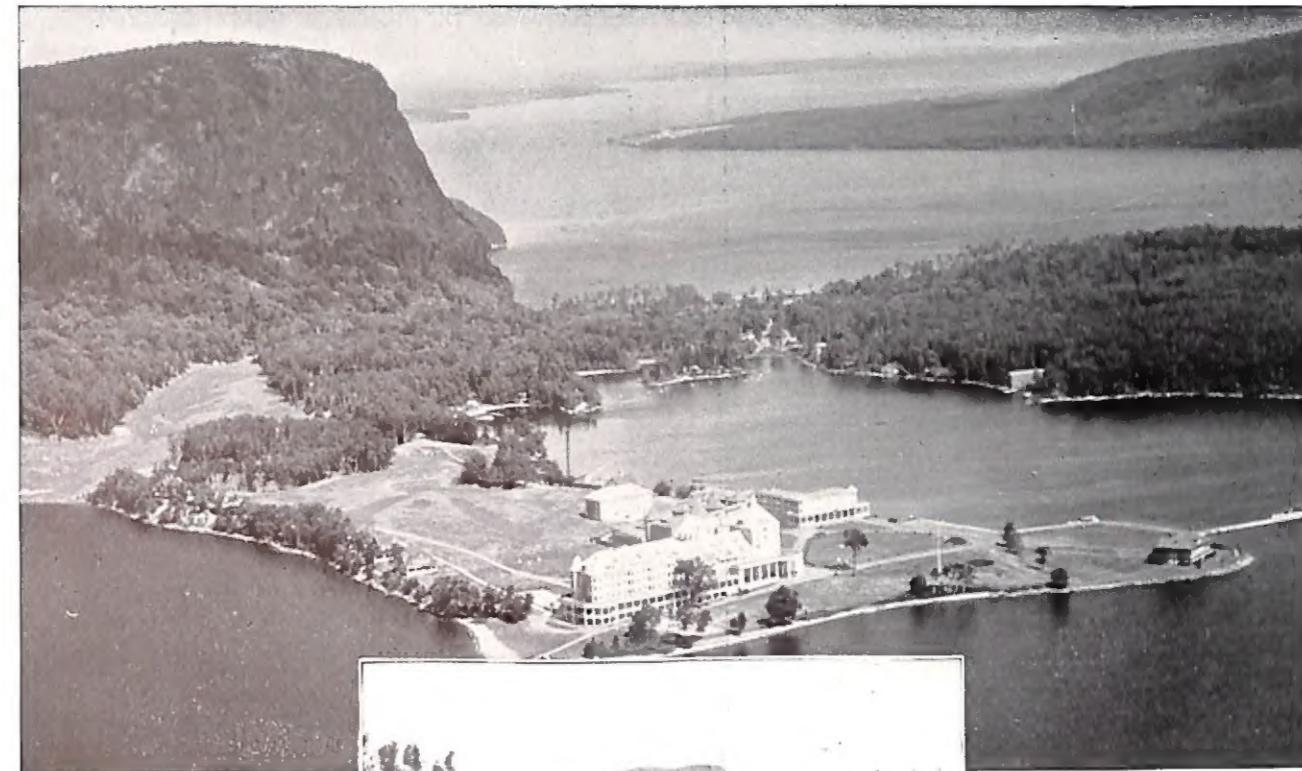
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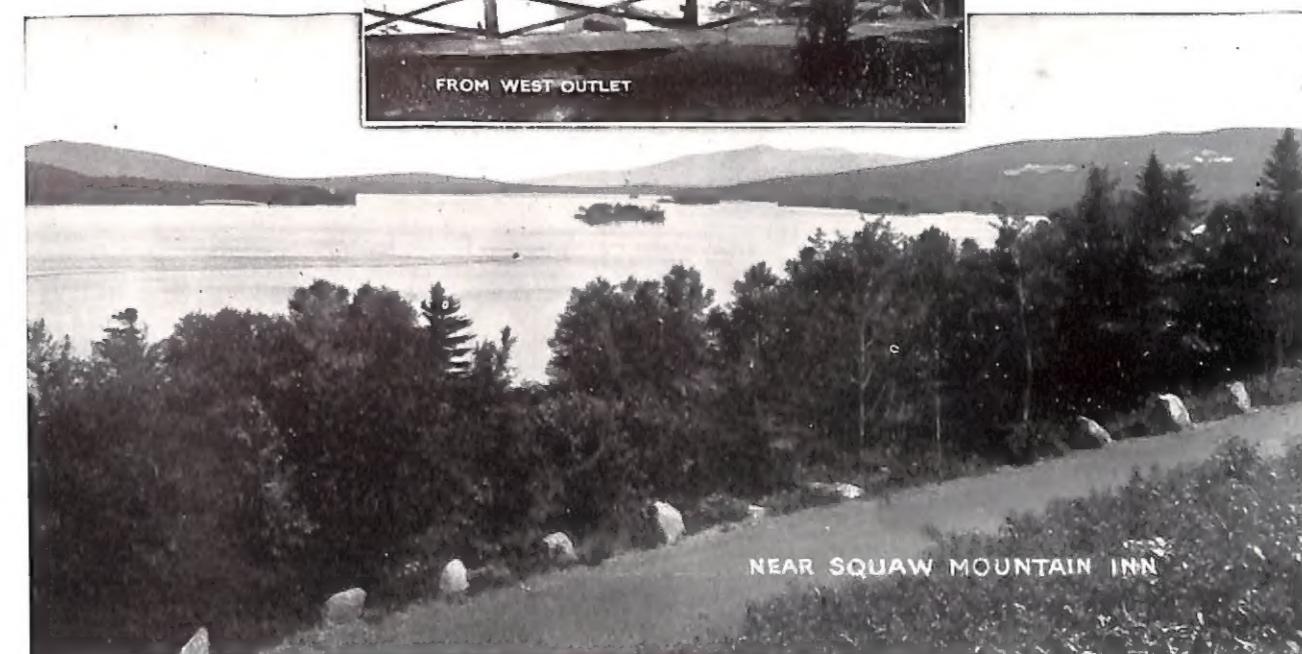
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# NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*  
MEMBER MASONIC PRESS ASSOCIATION  
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**FOLLY** "We cannot be too often reminded that we are born to die." This phrase with which many are familiar from hearing it constantly repeated may seem harsh to some sensitive souls, and yet certainly to that person over fifty who sees before him the shadows of another existence, the thought continually creeps in and his acts are to a considerable degree influenced by the dominant factor of an approaching doom.

Philosophical minds will not be disturbed by the approach of death. Rather will they examine their thoughts and prepare themselves for it in bringing to bear a phase of life which by reason of the application of principles learned through earlier experience, profit not only themselves but others—in the practice of service—to their families and all others. There is no substitute for Experience.

But what man can contemplate with any degree of complacency the annihilation of life, the ghastliness and destruction brought about through the instrumentalities of war and the devilish ingenuity of a generation which has perfected it. There are those who contemplate with equanimity this greatest of crimes against nature and humanity.

In the poisoned minds of many of Europe's nationals today War is counted upon to correct past errors and injustice, to glorify fancied wrongs as perfect patriotism. In this respect no advance has been made from the status of the savage who firmly held that his immolation on the altar of Mars was a sure passport to Gehenna. What a farce! What hideous ignorance! As if the destruction of human lives, of innocent women and helpless children, by means of poisoned gas or raining bombs, can correct or glorify anything. What sort of mind can conceive such things and yet claim to the possession of human intelligence? But all too soon a blow may be struck at human liberties that may bring these things to pass.

Someone has said he approved of war if those who promoted war or profited by it met and fought it out between themselves alone. Those brave men who sit in comfortable places far from the actual strife, who wear the brass hats or brilliant uniforms, would alter their views with the first whiff of shrapnel or the infiltration into their lungs of deadly gas or some other abomination.

The people of this country have many things for which to be thankful, and one of the principal of these is the fact that three thousand miles of ocean separate us from a set of madmen who, seated in high places, seem bent on war and the perpetration of a horrible crime.

Every Mason in this and every land should dedicate himself to the unqualified condemnation of every instrumentality of war and its devisers. Peace and the judicial consideration of problems and misunderstandings, international or national, can prevail only if men universally will it—and it is not necessary for them to be "a nation of milksops," either. Truth alone and its elucidation at all times and in all places, and an undeviating determination to have nothing to do with war to settle human problems will enable men to live in happiness.

**ROMANCE** In the everyday life of the ordinary individual there is little romance—at least that would be the reply most men would make who had the question asked of them. Yet if one has an eye for the unusual, the extraordinary, not taking every incident in stride, without examination, but looking below the surface for actuating motives, he would find an ocean of romance.

The lives of all of us are in large measure bounded by habit. We get to see things superficially. Careless of the impulses animating the acts of fellow humans, we look upon them perhaps as bores, as the ordinary common or garden variety of people of no particular merit. Yet behind their lives is a wealth of incident which has colored their character—tempered by a control or lack of it which definitely shaped it.

The observant Mason, being careful not to express hasty judgment, will likewise find among his brethren, almost invariably, a sincere desire to be a *good* Mason as that term is generally implied. Most men, however, are inarticulate of expression. Too often those who have cultivated the habit of self-expression, find that the accomplishment can be made profitable in a material way and to a considerable extent have lost sight of the essentials of Truth and sincerity. Good example of this lies in the politician and his ilk whose declamations fill the daily news (?).

From youth with its dreams and plans, its hopes and aspirations, on through life to old age, is continually evident in the minds of most of us a wealth of romance—an indefinable impulse enabling us to see, through rose-colored glasses if you like, beauty in all of nature and nature's handiwork; good in common things: giving credit to every kindly act and bestowing praise upon the unselfish deed, the gentle word, or generous impulse.

Romance? The world is full of it. Strip from the surface the superficialities which too often tend to obscure the genuine, the real, the *bona fide*, and be-

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neath it will be found so much that is beautiful and good and romantic the world seems indeed a different place.

The man who blindly follows the path of materialism, making of himself a machine for the manufacture of purely worldly possessions, misses much. He may think that with his wealth he has reached a plane higher than his fellows, but that does not entitle him to any preferred position in the hereafter; rather does his humbler friend who has sought for simple things: the accomplishment of good deeds, the friendship of his fellow men, rendering unselfish service in behalf of others, find at the close of life a satisfaction which is unattainable otherwise.

**IOWA** In a recent issue of the *CRAFTSMAN*, the fact was recorded that Maryland had rejoined the Masonic Service Association. Since then,

## A Monthly Symposium

ALFRED H. MOORHOUSE  
BOSTON

## Are Past Masters Associations of Value to the Lodge?

The Editors:  
JOSEPH E. MORCOMBE WILLIAM C. RAPP JAMES A. FETTERLY  
SAN FRANCISCO CHICAGO MILWAUKEE

### PAST MASTERS' ASSOCIATIONS

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

**A** NY organization which has the approval of Grand Lodge and with the interests of Craft Masonry as its basic motive, is an asset to the Craft. Last month, in this symposium, the subject

of extraneous organizations and their relation to the Craft was discussed, with a divergence of opinion as to their value or injury to Freemasonry. This writer condemned such organizations as inimical.

In the case of a past masters' association it would seem that the accumulated wisdom of these elder brothers who through years of devotion to their lodges had

attained to the position of Master—than which there can be few higher honors — by their deliberations, consultations and subsequent decisions, are in a peculiarly favorable position to give sound advice on Craft matters. In every case of which we have knowledge, the meetings of these veterans are enjoyable, in the pleasant associations engendered, the delightfully reminiscent quality of the gathering and the happy feeling brought about by the knowledge that, while relieved of active participation in and responsibility for lodge government—they yet can feel they have a share in the workings of the lodge.

True, there will always be found in any company didactic individuals who cannot forget their own dignity sufficiently to debate without a too seeming posi-

tivism of the virtue of their own individual opinions, but even these old boys mellow under the benign influence of their fellows—and they are in the minority anyhow.

Past masters' associations being largely sentimental in scope and function are not in a position to affect, to any great degree, any broad Masonic program. They can and do serve as a sort of Senate in which problems of current concern may be discussed with resultant benefit.

We approve them.

### POTENTIALLY AN ASSET

By J. A. FETTERLY  
Editor *Masonic Tidings*, Milwaukee

**W**HILE incidents have been reported to the effect that past masters' associations were not an unmixed blessing, we sincerely believe that in 99 cases of every 100, they are, or could be, a distinct asset to any lodge and to its worshipful master.

There may be instances where past masters have abused their privileges or misused their standing. If such cases have arisen, we believe them to be rare. If or when such instances occur the worshipful master can easily and quickly correct them. A past master owes the same deference and obedience to the master as does

the youngest entered apprentice. In fact, he owes to the lodge and its officers even greater loyalty and al-

legiance than a new member, for he has been greatly honored by his former advancement and election. He should, therefore, be especially meticulous to observe that respect and courtesy and to refrain from any suspicion of courtesy or disloyalty.

What a wealth of experience, judgment and good sense is at the disposal of the worshipful master whose lodge boasts of a live association of past masters! With such sources at his command the master is doubly equipped to meet problems that arise.

Another value that accrues to lodges by a close association of past masters is the continued and continuing activity and interest of these leaders of another day. Without such stimulating influence the tendency is for such men to gradually withdraw from further active attendance and interest.

All of the above is assuming that the past masters are men of sense and understanding, and that the worshipful master is likewise a man of consideration. Given these elements and a past masters' association is a big asset both to the lodge and its officers. Without them, it is liable to lead to discord, misunderstanding and ill-will.

#### OF DOUBTFUL VALUE

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

IT is impossible to over-estimate the value of the service which past masters can and do render to a lodge, and there doubtless have been past masters' associations which have been of inestimable value to lodges. The establishment of any formal organization presumes a definite objective, or a course of activity to be followed. Without such an objective there would be no reason for its existence. Consequently, what a past masters' association intends to do is of prime importance. Of even greater moment is what they actually do.

Past masters' associations might specialize in visiting and comforting sick and distressed members of the lodge, and attending funerals; they might choose as their field of labor the posting and instructing of candidates; they might pledge themselves to attend all meetings of the lodge, and to stand solidly behind the officers with their support and encouragement; they might determine to visit non-attending members, and help the secretary in the collection of dues; they might engage in the study of the finer points of the fraternity, and bring to the lodge the benefit of their wisdom; they might devote themselves to cultivating the social side of the institution—these and many other features provide a field of activity that would prove profitable to past masters' associations and be of value to the lodge.

Yet all these things could be done equally well by past masters as individual members, and thereby avoid the drawing of lines of distinction, the creation of formal organizations within the body of the lodge, something that is always fraught with an element of danger. A closely associated body of past masters within

a lodge is naturally a power that must be reckoned with, and the temptation to become dictatorial on occasion would be difficult to resist. The master of the lodge, unless he were unusually courageous, self-reliant and sure of his ground, would have good cause for feeling uneasy if his acts and policies did not meet with the approval of an aggressive past masters' association. In the great majority of instances such an association would faithfully work for the welfare of the lodge and in support of the master, but in some cases the conditions would not be so satisfactory.

On the other hand, associations of this character may be a means of keeping these worthies interested in the lodge and the fraternity. A lodge which is blessed with a large number of faithful past masters, who attend lodge and take part in its activities, is peculiarly fortunate. Their experience, ability and knowledge is of incalculable value, and most of them will cheerfully respond to any demands that may be made upon them. Many lodges have leaned heavily upon past masters during the last few years.

Viewed in its larger aspects, however, a lodge should be a perfect entity, freed from the distraction of subdivisions of wheels within wheels, of groups or clubs, factions or cliques. Masonry cherishes equality among its adherents, and barriers ever so slight encroach upon this concept of unity and harmony.

#### VALUE A MINUS QUANTITY

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco

ARE Past Masters' Associations of Value to the Lodges?" As matter of pure theory they are; as seen in the light of actual working out, they are frequently decidedly injurious.

A past grand master of our acquaintance, in addressing a newly constituted lodge, congratulated the brothers in that they were without the handicap of past masters. He asserted that such appendages to a Masonic body usually messed up matters and interfered with the proper conduct of affairs. This doubtless was humorously intended, but there was something of truth wrapped up in the badinage.

Given a lodge strong enough to resist all extra-official attempts to rule, with thoroughly competent and informed officers in charge, and a Past Masters' Association could do but little harm. Or given a group of past masters, each one able to realize his own proper place; willing to advise when called upon rather than seeking to dictate on all occasions, and the Association—if indeed there would be then any excuse for an Association—would be of advantage. We have no doubt there are such groups, but they are rare, as compared with the usual type of non-official organizations.

The purpose and intention of a past masters' association, so far as our experience goes, are to enforce its desires or whims upon a sorely afflicted lodge. It presumes to pass upon all appointments and advance-



ment of officers, dictates the financial set-up and decides beforehand on every proposition to be brought before the body for discussion and decision. Thus, there is constituted an *imperium in imperio*, and woe betide the earnest or ambitious brother who fails to recognize the scanning and judging functions of this self-appointed group. For if one is known as unwilling to take program from such source he is forthwith cast into the outer darkness, for no place is to be found for him where his energies and abilities can be used for benefit of the lodge.

The master in such case, having been chosen and put into office by grace of the ruling power, naturally yields in all cases to orders issued. He has his eye upon the near future, when he also will be of those who rule without having official responsibilities. On no account will he act to mar the high felicity of a time to come. The other officers coming up through the line are being educated by degrees in a like manner. As a matter of fact, such a lodge has surrendered its rights and privileges to the privately organized association. Only that the record must show that action of some

sort was taken by the assembled brethren, there would be no need of holding the business meetings.

This is, of course, an extreme statement. For even in the most completely past master-ruled lodge there are some stray matters that are allowed to be considered and decided from the floor, or upon the suggestion of brothers who are not of the sacred circle. But any Mason of experience or power of observation will have no difficulty in recalling good lodges stifled and robbed of all initiative, because a group of past masters had usurped authority.

The past master who brings his store of experience and knowledge to the service of his lodge; who has no desire to be a "lodge boss"; who remembers always that apart from the jewel he wears he differs in no particular of right or privilege from the brother who has never moved into the official line; who waits to be asked for counsel or advice—such a one is a real asset to his lodge in particular and to the Craft in general.

This being true, the question recurs, "Why the Past Masters' Association?" It is neither fish nor flesh, nor good red herring.

## THE BLESSEDNESS OF DEATH

By ERNEST CRUTCHER, M. D., 32°  
Fellow Philalethes Society

Some theologies refer to death as a "curse" because of an error of two primitive individuals. Nonsense! How could a loving Father curse his children throughout the ages, for any infraction soever? Death is corollary of birth, complementing and coordinating; each having function of passing the soul into environment for schooling and evolution, education and development. Death does not end life, but opens up larger opportunities, quite as birth gives chance of experiences needful for the ripening soul by contact with physical earth through temporary physical encasement.

Death is evidence and argument of creative intelligence. Life is marvelous; death is no less so. Both have purpose.

Nature is continually experimenting, and she changes styles often. She removes old and worn specimens to make room for new. It is noteworthy how much the work of nature is like to that of man. Her adaptive wisdom is amazing. Observe how she utilizes vestigial organs in the human body. Her conservatism is manifest in many places in changing or utilizing remnant organs. It is so in divers other of her creations. Of the 120 remnant parts of the human body that still cling, like seashells to Glaucus, most continue available; some even effective in changing others into usefulness. What is the forceful intelligence that, when body cells are destroyed, new growths replace them, but when the needed quota is filled it stops.

Even in diseased condition we find marvels. When a cancer grows on and on, even the body starves to supply cancer nutriment. Parenthetically, no case of cancer by infection or inheritance has ever been known. What is cancer? *Quien sabe?*

Providence is manifest everywhere, but allows itself to be seen nowhere. Zinsser, in his latest book, says: "Soul is that intangible quality of justice, mercy and reason that psychic evolution has bestowed upon man; and that we must not expect too much of man, yet." He suggests man a simian in arrested development. Goethe esteemed man a permanent adolescent. Only in conceit and egotism can man be rightly appraised. He assumes that he alone has a soul to save (from what, and what for?), disdainfully waiving aside the suggestion that bees, ants and others of "inferior" grades, have abilities man calls instincts, that are superior to man's presumed reasoning abilities. Instincts perhaps are evolutionary forces, that augment as the creature rises in the scale. Intuition is a spiritual attribute, gathered out of the cons of experiences of the genus, treasured by some in larger measure than others; and thus do we recognize *AGE TO SOUL*.

It is the nature of soul who serve humanity best, and hand on to successors their wisdom and prescience. Some sages have blessed the world and signalized their day and generation. It almost looks as if Deity had chosen and fitted some few for a work at a precise timely need. They come as avatars, do a work, and disappear, quite as the fabled Rosicrucian was wont to do; or can it be called fabled work, since we see beneficent results.

\* \* \* \*

Cicero said: "I consider this world as a place where nature never intended my permanent abode. In departing I am not driven from my habitation, but simply am leaving an inn." A Chinese said: "My wife is dead. If I fall to weeping I should think myself ignorant of the law of nature." Cato, after declaring his belief in

the immortality of the soul, said: "If it be an error it is one I pray may enwrap all the world." The Upanishads say: "Coming and going is pure illusion. The soul never comes or goes. Where is the place it can go when all space is in the soul? When shall be the time for entering and going when all time is IN THE SOUL?"

All Oriental philosophy avers the soul is not born nor does it die. If the slayer or the slain thinks he slays or is slain, both err. The soul is the charioteer, the body the car, intellect the reins, the senses the team, the object of the senses the road. If without wisdom the team is like vicious horses with drunken charioteer.

Sir Oliver Lodge's cheerful notion is that death is an "episode" in the march of the soul. It is an essential step, and in no way interferes with advancement. As as evolutionary procedure it surely must be imperatively needed to admit of other grades, opportunities, new chances, new environs and probably new associations. Its imminence shows it to be a natural and ordered incidence, and doubtless for benevolent purpose. It is no more to be dreaded than entry through birth. But for superstitious teachings of secular sort, our foolish fears of something not yet known or discovered (yet which must find actual revealment in time) but for our self-pity and theatrical grief, how few would ever murmur at what is a divine law quite as important as birth, and no more to be dreaded.

Seneca said: "Death is the best invention of life." Socrates declared: "Death is our greatest possession." St. Paul cried: "To die is gain." Contrary to all theology, death is not come by sin, but through the grace of a gracious Creator. It gives advancement, unfoldment, enlarged opportunity, new field, new chance.

Joseph Roux said: "God often visits us, but we are

most times not at home." God is not the Unknown but the Mis-known. Pitiful and nescient is the soul who has not, or cannot, find God, when all about us speaks in toneless words of His ubiquity, love and intelligence.

Pascal wrote: "To doubt God is to begin to believe in God." To doubt God is to doubt my senses. I see Him everywhere. I find Him in the orderly process of life, of nature, of sun, stars, chemistry of subsistence. When I read of the 125,000,000,000 suns, each larger than our sun, seen lately through the 100-inch telescope, all speeding away from us faster than light, I marvel at the impiety of some who aver there is no God. It is quite as silly as the soap box orator, who shrieked: "I am an atheist, thank God."

Evolution alone should convince a thinker of endless life. We ourselves are our own ancestors. We build today for a tomorrow in an afterlife. Our bodies are but garments of skin, coverings needful for the soul's contacting earth temporarily.

Man's mission is not ideation of God. That is impossible; a thought of a thought; an attempt at an impossible conception. The fact that I am means God is.

There is a faith that *knows*. This faith is an intuitive conviction that both reason and conscience approve; a spiritual knowledge above consciousness, deeper and higher than any religious acceptance or faith founded on any theological teaching, that man is and *continues*. Such impressions are not from a higher plane, but silence from within nascent soul-consciousness itself, the Higher speaking to the lower, and guiding; which brings with it total loss of fear and dissipation of superstition.

Manana es otra dia—tomorrow is another day. So of death, it is a Tomorrow of another Day.

## ANGLO-SAXON AND LATIN MASONRY

By EDMOND GLOTON, *Editor of the Chaine d'Union, 7 rne Cadet, Paris, France.*

To the profane, Freemasonry is a secret association, spread throughout the world, a unique society having its affiliates in every country. But alas! this is far from being the case.

The Masonic governing bodies, however, have a common origin, with similar traditions, rites and symbols, of which the interpretation varies only within narrow limits. They have, above all, a common ideal, the search for Truth and the moral and material improvement of humanity.

In spite of these similarities, there exist certain dividing walls, between some of the grand lodges on account of questions of detail which arise from lack of contact or imperfect knowledge of the conditions under which Freemasonry has developed in each country, or from ignorance of the national mentality; each one judging his neighbor from his own viewpoint, with his own mentality and his own manners, customs and beliefs. From this there results misunderstanding on both sides.

In order to have an exact idea of a country or a

nation, it is necessary to have lived a long time with that people. To know its history, its manners, its customs and its traditions; for the soul of a nation is made up of all these imponderables. In order to know a national Masonry, it is indispensable to know its history and the environment in which it has evolved, and the difficulties it has had to conquer, as well as the spiritual necessities imposed on its development.

The different Masonries may be divided into two groups which are quite distinct. One is Anglo-Saxon and the other Latin.

While this division is somewhat general and perhaps a little arbitrary, yet it corresponds to two religious tendencies which are sharply different. The first was created and evolved in countries where the great religious resurgence of the Reformation was successful in securing the support of the majority of the population. The second in those countries still submitting to the unforgiving Catholicism of Rome. In the United States of America, in Great Britain and

in Switzerland, religion and Masonry live in complete harmony, and numerous ministers of religion are Freemasons. There, religion is humane and tolerant; it permits and preaches free examination, and imposes on its adherents no absolute dogma. It addresses itself to their reason. It agrees with the search for Truth, which is the purpose and basis of Masonry. It asks of its faithful only that they shall study the sacred texts and examine them that they may find in them the reasons for their faith. In the Latin countries where Roman Catholicism still reigns, things have gone quite differently. That Catholicism is opposed to free examination, and imposes on its faithful following that they shall believe without examination and even without understanding, and that they believe in the absurd because it is absurd. It forbids all discussion of the articles of faith. The spirit of temporal and spiritual domination that leads it quite naturally rises up against anything that might bring reproach on it, from far or near. It is this spirit of imperialism in Rome that guides it now, and always has guided it. So the Roman church combats everything that is not hers, or any thing which might affect its prestige or its desire for the absolute and total enslavement of humanity. The Inquisition is now abolished, and Rome can no longer rule the world through the terror it had caused; yet, nevertheless, Rome has secretly fought every power which did not serve its demand for absolute domination. So it was bound to occur that Rome would enter into a contest with Masonry almost from the day of its birth. Masonry preached the equality of man through Universal Brotherhood, and thus gave mortal offense to the Roman Catholic church. For in the eighteenth century, when our Order was born, the spirit of caste with its great lords, its clergy and commoners, was not so constituted as to adapt itself to the principles of equality which were practised in the lodge. On the other hand, the broad toleration that reigned in our temples permitted men of different confessions to meet there to know and esteem each other, and this tended to give a blow to the totalitarian principles of Roman Catholicism. So Pope Clement XII became uneasy, and fearing that Masonry might be extended, he issued the first Bull of excommunication April 24, 1738. This was only the beginning of the bulls confirming the first offensive against our Order.

Masonry, however, was not alone in braving the thunders of the Pope. The Protestants also were victims of its persecutions, and the Templars, for other reasons, were made to disappear before that. From its birth Masonry had war declared against it by this church, which has not ceased since, and cannot cease, except by the disappearance of either Roman Catholicism or Masonry. In countries like Portugal or Italy, where this church has known how to take the government in tow, the first act was to suppress Masonry. English and American Freemasons, who, happily for them, do not have to suffer under the domination of Rome, do not, and cannot understand why a large number of French Masons may be termed irreligious; because they do not know that in France religion has departed from its original evangelizing role, in order to become a political instrument which has identified

and united itself with the forces of reaction and dictatorship.

In France there are some Protestant Masons and some Israelites; but you will not find any Roman Catholics who practice their religion in our lodges. When a Catholic becomes a Mason he is excommunicated by the fact of his joining. If he feels outside this excommunication and is received as a Mason, he is forbidden to practice his religion any more. The adherents of the Roman Catholic religion must take an obligation to go to confession. There he will be forced, if he does not wish to lie, to confess to the priest his affiliation with Masonry. Then he will have to choose between Masonry and the practice of the Catholic religion. He cannot, then, be a Mason and a Catholic without someone having the right to call him an imposter. Roman Catholicism forbids all spirit of inquiry, and so he would not be able to enter Masonry, since our Order has for its basis the right of free examination and liberty of conscience. In whatever fashion one examines the problem, there is an incompatibility between the fact of being a Mason and the practice of the Roman Catholic religion.

But if a large number of French Masons profess no religion, they are, nevertheless, not without some belief—a belief founded on reason by study and meditation. It is a personal religion, purely individual, which is not shown outwardly by collective acts, but which at least tempers the soul, whose roots take hold of the heart; deep roots, which are preferable to certain exteriorizations which are purely on the surface.

In certain countries where religion has retained its pristine purity and limits itself to its moralizing mission, one cannot conceive that men cannot practice some religion, and they are forced to consider them as abnormal people, if not immoral. But this arises from a conception of life, and an education that is entirely different. I will but ask Masons to seek to know the conditions of life in the countries where the Roman Catholic church has, during centuries, made its domination, its intolerance and persecutions a burden on the life of the people, and perhaps they will arrive at an understanding of how cultivated and intelligent men, having studied the doctrines of Rome and having seen that under the veil of religion were hidden purposes of domination and oppression in contradiction to the doctrine that this religion preaches, have sought to liberate themselves from this yoke of servitude that this church tried to place on themselves.

They would then learn to know and understand and esteem each other. A grand step would then be taken to establish universal peace. But the Masons who are the selected men of all nations should undertake this visitation. It would be necessary in order that this could be done, that the grand lodges repeal their prohibition of visitation which weights heavily on international Masonic life, in order that the brotherhood which we profess and practice, on a sort of national plan, might reach humanity.

Long and painful efforts remain for us in order to accomplish this and attain the desired end. But a first step could be taken by the Masonic press. The writers, brothers best qualified, ought to be able to publish in the Masonic magazines of all countries

articles which would permit Masons to know and understand each other better. Until that day, the grand lodges that have searched minutely for the points that differentiate, and have separated them, and have proposed strict conditions for mutual recognition—Is that truly and indeed Masonic? For ought not the masters to reassemble those who are scattered? In the place of seeking the points that separate, would it not be better to see those in which we resemble each other? And they are numerous. In proceeding on this fraternal research, we would easily find how to reconcile those points which, up to this day, have estranged us. But it would be necessary that each one should bring a reciprocal good will and an ardent desire and will to have some definite result.

At this moment, when all the retrograde and anti-democratic forces in all the countries are leagued together in order to destroy Masonry, because it is the last protection of liberty against assaults, and this action is direct and coordinated by the Company of Jesus, it should be time for Masons in all countries to understand the danger that threatens all of us, and make an end to their Byzantine quarrels, in order to oppose a solid front to the co-ordinated attack against

## SIR ARTHUR SULLIVAN

By SAMUEL HENRY LONGLEY, K. T., 32°  
In "The New Age"

Of the many thousands of Freemasons who have listened with pleasure to the operas, "H. M. S. Pinafore" and "The Mikado," how many have dreamed that the music that charmed them so much was given to the world by a brother Mason? Brother Sullivan served the Grand Lodge of England as Grand Organist, an honor that came to him because of his talent as a composer and musician. The tune of the hymn so loved by all Knights Templar, "Onward, Christian Soldiers," was given to them by his genius. He gave us much for which we should be grateful.

The words and music of the two comic operas mentioned above were fitted together perfectly, the music is graceful, piquant, fascinating, while the words carry a playful, satirical thought and give the whole a charm well nigh irresistible. When these operas were first produced they drew crowded houses everywhere, and ran for long periods of time.

Brother Sullivan, the son of a cultivated Irish musician, Thomas Sullivan, who was bandmaster at the Royal Military College, Sandhurst, was born in London, May 13, 1842. The lad was brought up to music from his earliest days, and before the age of eight had learned to play every instrument in his father's band. When 12, he became a member of the choir of the Chapel Royal, and entered the school connected with it. Two years later he won the competition for the Mendelssohn Scholarship in the Royal Academy of Music, and held it for three years. He then went to Leipsic to study further, and there became acquainted with the best German masterpieces.

our order, and against liberty itself. If we do not wish to again see the Dark Ages descend again on the earth, let us react against it. Let us organize and understand each other. Let us not think selfishly that if Masonry has been suppressed in Italy, in Germany, in Portugal, and in Turkey, that this presents a matter only of purely local interest, for each victory obtained emboldens our adversaries. Only yesterday, in the Chamber of Deputies in Paris, someone proposed that Masonry be dissolved. Happily, reason has done justice to this move. But tomorrow, in Switzerland, the people are going to have to pronounce on this some question by way of a referendum. What will be the result of the vote? No one can now foresee that. Can the Masons of all countries understand that, consciously or not, a strong bond of solidarity unites them. Can they understand this before it is too late?

After having given this cry of distress, let us utter the rallying cry of: "Masons of all countries unite."

(Signed) EN GLOTON, 31°, *Editor of the Masonic Review, "The Chain of Union," Paris, France.*

[The name of translator is not given, as he prefers to remain anonymous.—ED. CRAFTSMAN.]

acquainted with W. S. Gilbert, with whom he worked in unison for a number of years. Together they produced a number of operas, and in 1878 brought out "Pinafore," which was enthusiastically received in America. They went to New York the following year, and brought out the "Pirates of Penzance," which was received well, and ran for 400 nights in London. "The Mikado," perhaps the most charming of all their works, appeared in 1885, and made their names stand for a new type of light opera.

During the fatal illness of his brother in 1877, Sir Arthur was led to write "The Lost Chord," which has been called the most successful song of the nineteenth century. He composed also a number of other songs and hymns, among the latter "Onward, Christian Soldiers," which has become a permanent addition to

sacred music. This beautiful hymn was given out in 1872.

Brother Sullivan was a most agreeable companion, broadminded, free from all affectation, and was admired and loved in all circles of society. He was a man of the world, and enjoyed the life which success opened to him, without being spoiled by it. His work brought many honors to him, and he was knighted by Queen Victoria in 1883, and received the honorary degree of Doctor of Music from Cambridge in 1876, and from Oxford in 1879. He was a member of the Royal Commission to the Paris Exposition in 1878, and was conductor of the Leeds' Festivals from 1879 to 1898.

Brother Sullivan passed away suddenly November 22, 1900, and his funeral service was held in St. Paul's Cathedral.

## MASONIC BEGINNINGS

By OSSIAN LANG, *Grand Historian, New York*

About twenty years ago, I set to work to trace what connection, if any, might be ascertained between Medieval Craft Gilds and present-day Freemasonry. The findings were embodied in a series of reports which showed such connection to have been only transient, and that the lodges of the medieval cathedral builders were the lineal descendants of lodges of Masons in monastic institutions.

Later, on a suggestion offered by Past Grand Master Samuel Nelson Sawyer, I began, in 1929, to submit a series of studies planned to work out a trustworthy pedigree of Freemasonry. The term *pedigree* suggested the way to get at the facts. It means proceeding from the earliest known fact, through intervening facts, to the earliest ascertainable starting point, always making sure to keep the chain of connections intact.

The start was made from the oldest Masonic lodge now in existence: *Edinburgh No. 1*, in Scotland, the records of which have been preserved from the close of the sixteenth century right on to the present day. Next, account was taken of the original records of Aitchison Haven Lodge, from January 9, 1598, to December, 1852, when the lodge stopped working, and was declared defunct, in 1858, by the Grand Lodge of Scotland of which it had been a member in good standing up to that time. Then an examination was made of the Schaw Statutes of 1588 for the Mason lodges in Scotland, followed by those of 1589 especially written for the Lodge at Kilwinning.

The study of these ancient documents, together with Scott's Parliamentary acts relating to Masons from 1425 onward, yielded reliable "leads" indicating how Continental Mason Craft Gilds influenced developments in Scotland. Statutes and ordinances adopted by practically all operative Mason lodges on the European Continent were considered, in which Strassburg, Vienna, Zurich and Cologne were designated as the four principal lodges.

Italy had her own Masons' organizations, among which Florence occupied a leading part; but the coun-

try was too much divided for any sort of concerted action, and, except for artistic inspirations, her influence, as far as affecting the trend that led to the organization of Mason lodges is concerned, does not appear to have extended beyond her borders.

Some Masonic students advanced the theory that the Lombard Masons known as *Comacini*, because they were at home in the lake region of northern Italy, must be regarded as the true ancestors of Freemasonry. The answer to this proposition was presented to grand lodge in 1925, showing the arguments advanced to establish the theory to have no foundation in fact.

In 1913, Dr. W. Cunningham, Fellow of the British Academy, read a paper at the International Historical Congress, in London, entitled, "Notes on the Organization of the Masons Craft in England." In it occurred this statement:

"As the building art was being reintroduced (in England) from the Continent the progress in organization probable followed, but at some distance behind, that which was taking place in the eleventh century at such a model establishment as Hirsau in Wurtemberg. The monks practiced the craft with their own hands and associated lay brothers and oblates with them."

C. D. Christmann's history of the abbey Hirsau, published in 1782, was cited as giving "an account of the building operations of Abbot William (1069-91) and of the systematic organization of labour he introduced." He added that "There were close relations between Hirsau and Canterbury."

The statement interested me keenly. I went to Hirsau, was fortunate enough to secure a copy of Christmann's book and found just what promised to establish the starting point of a development leading to the rise of Freemasonry.

The war interrupted further research on the ground. But the search was resumed in 1922, and the next ten years were given to tracing the influences set under way at Hirsau to as many monastic institutions and

In the year 1871, Brother Sullivan became ac-

cathedral communities as possible—there are more than two hundred of them. The marks which the Masons put upon the stones cut by them were photographed, and they helped to identify the men who were sent out, on call, to other places.

The most satisfactory example of what Hirsau must have been, was found to be the Benedictine abbey of St. Paul in the Lavant Valley of Austria, near the border of Jugoslavia, with a continuous existence of close to 850 years. Moreover it was organized by Abbot William himself, at the request of Count Engelbert of Lavant, who had decided to turn an inherited castle into a monastic institution. William made a personal survey of the situation. On his return to Hirsau he selected monks trained in the building and decorative arts to work out the possibilities of the location and sent them on their way, with architectural plans, to erect and then occupy the desired monastery.

In 1093 the Church of St. Paul was consecrated by the Arch-bishop of Salzburg. The whole layout, the two towers in the west and other details show how clearly the plan of the Abbey of Hirsau was followed.

It is interesting to note in passing that what was left of the original records of Hirsau, when this abbey was turned into a heap of ruins by the vandalism of the French soldiers under command of General Melac, in 1692, was taken by the surviving monks to the Abbey of St. Blaise, Switzerland; and later, when the Emperor of Austria confiscated this institution, the few then remaining records were passed on to St. Paul in Lavant.

Still another aside: Our own Library of Congress at Washington purchased from St. Paul the famous Gutenberg Bible, which the abbey felt compelled to sell to maintain itself and the academies maintained by it.

The Hirsau records preserved at St. Paul add nothing of any consequence for our immediate purpose. The most important item confirms the deed of the property by Imperial endorsement. But the life of the abbey and the general layout made vivid many things. Moreover there was found the only portrait of St. William ever to come to my notice. And the ceiling of a refectory was decorated with a fresco picturing the arrival of the first Hirsau lay-brothers and choir-monks at St. Paul. The fresco was painted by an artist of pronounced talent, who, at the time of my earlier visits, was a member of the monastic community. His name is Switbert Lobisser, and he has won international fame for his marvelous wood-cuts and frescoes.

Fortunately John of Tritheim, abbot of St. James near Wurzburg, one of the most brilliant literary men of the fifteenth century, had written the *Annals*, of Hirsau. Christmann utilized them to write his history of Hirsau, and thereby supplied a fairly adequate account of the great abbey and its school for builders, which is to be the particular topic of this report.

#### THE CRADLE OF FREEMASONRY

Located at the eastern edge of the Black Forest, in a valley surrounded by hills of gentle slope and watered by the limpid Nagold, Hirsau today is a charming little town built around the ruins and occupying the property of what in its heyday was one of the most famous

monastic foundations in Europe. The old military road, leading from Paris via Strassburg through the region of the Black Forest, passes right by the Abbey.

The foundation of Hirsau dates from 830. In that year the Archbishop of Milan had allowed the body of St. Aurelius to be transferred there. Count Erlafried, who owned all the country around about, had a church and monastery built to receive the sacred relics. The first monks installed there were drawn from the monastery of Fulda, founded by St. Boniface, the great Apostle of the Germans.

But the real history of the new foundation began with the coming, in 1069, of Abbot William, Palatinate Count, scientist, musician and a man of literary renown, who had been the prior of the Benedictine monastery of St. Emmeram near Ratisbon, in Bavaria. Finding that the Count of Calw claimed the rights of a Patron by reason of donations and general provision for the maintenance of the foundation, William insisted upon complete independence as an absolute condition for his going on with the work. There was to be no division of authority. He himself wrote out the deed conveying the property to the abbey and, in 1075 the royal seal was attached by Henry IV, Emperor of the Holy Roman Empire, and independence was assured.

The very next year began the historic struggle between the Emperor and Pope Gregory VII as to the right of investing bishops. That William of Hirsau should range himself on the side of the Pope was to be expected. But while firm in his stand for ecclesiastic independence, he, at the same time, held that bishops who exercised temporal as well as spiritual rule should "render to Caesar the things which are Caesar's," and suggested some such compromise as after his death, in 1122, was incorporated in the Concordat of Worms.

Hirsau now became "a haven of refuge in which a multitude of mighty men of the clergy and the laity gathered," as Tritheim reports. Among them was Rudolf of Swabia, the elected anti-King, who came to share in the observance of the Feast of Pentecost, in 1077. The Legate of the Pope arrived a few months later and remained almost a year. Thereby the abbey virtually was turned into headquarters of Henry's opposition.

The Legate was Bernard, Abbot of Marseilles. He persuaded William to get in touch with the great Abbey of Cluny, in Burgundy, and thereby obtain valuable suggestions for the organization of the Hirsau community, as well as plans for needed new buildings. Two monks were sent to Cluny to familiarize themselves with the Cluniac way of doing things and then return and report.

Cluny then was the most influential monastic center in Christendom. In fact it was the head of a new "Order" with over two hundred religious houses absolutely subject to its Abbot, in all parts of Europe, including England and Scotland, and even in Palestine. But its policy was a distinct departure from the Rule of St. Benedict which required that six hours be devoted to manual work. At Cluny manual labor was abandoned and relegated to hired help, and farms and woods were leased out on shares. The beautifying of

buildings kept hundreds of artisans busy, and in this respect Cluny excelled everything in Western Christendom, excepting only Rome itself.

What appealed to William in the Cluny scheme was the independence of the abbey of all outside authority except that of the Pope. The minute regulation of the daily program, the liturgical features, the ceremonial usages, the splendor of the processions, the pageantry of the great feast tides, and many other customs were taken over by him. On the other hand, he was opposed to the acceptance of small boys into monastic life although—or perhaps because—he himself had been entered as an oblate at St. Emmeran's in early life, preferring to supply them with good schooling while staying with their home folks till mature enough to decide themselves what vocation to choose.

William started under way in and around Hirsau a number of innovations, the news of which had brought him many interested visitors and monks desiring to come under his rule. An increase of housing facilities became an urgent necessity. What he needed were men skilled in the mechanics of building and stone hewing. To achieve this end he put in operation a scheme whereby laymen could become part of the religious community and practice for the benefit of the abbey and the glory of God the crafts in which they were skilled.

The plan was not altogether new. It had originated in the monastery of St. Blaise, in the Black Forest, probably between 1025 and 1035, if not earlier. Nevertheless the organization and application of the idea and the general spirit of its development at Hirsau were original with Abbot William.

Ardent missionary that he was, he had traveled on muleback over the greater part of the country around about to persuade the families in the nearby small communities to regulate their lives by the Benedictine Rule, in a manner adapted to their condition. With the thought in mind of getting needed craftsmen and laborers, he urged unmarried men of this sort to become *Lay Brothers* in his monastery. The response was almost immediate. The restoration of the small ninth-century Church of St. Nazarius on the brow of the hill and the new church of St. Aurelius at the bottom of it was completed by their aid.

The advent of the lay brothers started a movement of vast importance. They were designated *fratres barbati*, bearded brothers, because in distinction from the shaved choir monks they were allowed to raise a beard. They had assigned to them a special refectory for refreshment and meals, a particular place in church, and separate sleeping quarters. But co-operation was assured between them and the "choir monks," who dug out for them from ancient works on the architecture

whatever might be of help. Cluny supplied many suggestions.

William himself, as already mentioned, had acquired a vast fund of information relating to building construction and decoration. A contemporary record tells of his having measured and staked out the ground and to have drawn the working plans for the monastery at Zwiefalten in Wurtemburg, and then to have supervised the construction. Mention is made also of his having sent out expert builders and sculptors to instruct the lay brothers in the monasteries affiliated with Hirsau. The beautiful Minister of Schaffhausen-on-the-Rhine was built by lay brothers sent there from Hirsau.

William trusted in the religious fervor of the artisans who had joined his community and, being at all times considerate of their physical needs, had no difficulty in keeping them obedient to the rules established for their particular governance. Special dispensations were granted them, such as being excused from certain fasts and vigils, allowing them nourishment suited to outdoor occupation, etc.

From William's organization of the Masons and other building operatives developed the famous Hirsau School for the training of skilled craftsmen and master builders who, in the course of time, became chief factors in the establishment of independent fraternities of Masons.

The Hirsau idea spread to Alsace, Switzerland, Lorraine, Bohemia, Austria, most parts of Germany, and to Great Britain.

The gain for the artisan and society in general was incalculably great. Manual labor was raised to a dignity it had never been accorded before. In an age when monasteries were the keepers of the best that civilization had wrought and what was done therein was dedicated to the glory of God, all who were an integral part share the respect universally accorded to those institutions. Developing under such auspices, laboring not for material gain, but as an act of divine worship, the lay brothers derived a satisfaction from their work, the memory of which survived among the building crafts even beyond the evil days which overtook most of the monasteries where worldliness entered and set at naught the Rule of St. Benedict of Nursia.

The story has not been completed. What is submitted must do for the present. The continuation will be offered next year, if so be.

In a succeeding report is to be given an account of the regulations observed, and the activities and peculiar organizations of the Hirsau School of Builders, supplemented by examples of the scheme as worked out at neighboring centers, more particularly at the Cistercian monastery at Maulbronn, not many miles away from Hirsau.





## JULY ANNIVERSARIES

Indigo Jones, architect to the King of England, was born in London, July 15, 1573, and died in that city, July 5, 1631. He served as Grand Master of England (1607-18; 1636-51).

Sir Robert Moray (Murray), Secretary of State of Scotland under King Charles II, was the first known Masonic initiate in England, having been initiated by Scotch Masons at Newcastle in 1641. His death occurred at London, July 4, 1673, with burial in Westminster Abbey.

John Paul Jones, Father of the American Navy, and a member of the Lodge of the Nine Sisters at Paris, France, was born in Kirkbean, Kirkcudbrightshire, Scotland, July 6, 1747, and passed away at Paris, July 18, 1792. On July 24, 1905, his remains, which had been brought to the United States, were interred in the chapel of the United States Naval Academy at Annapolis.

Thaddeus Mason Harris, Unitarian clergyman and Masonic writer, was born at Charlestown, Mass., July 7, 1768, and was Grand Chaplain of the Grand Lodge of the Bay State.

Otho H. Williams, Revolutionary officer, who founded Williamsport, Md., was a member of American Union Military Lodge, having received the degrees in 1776. His death occurred at Woodstock, Va., Ju'v 15, 1794.

Oscar I, King of Sweden and Norway, was born at Paris, France, July 4, 1799, and died July 8, 1859. He was Grand Master of Sweden (1818-59).

Admiral David G. Farragut, first admiral in the American Navy, was born at Campbell's Station, near Knoxville, Tenn., July 5, 1801. Following his death in 1870, he was buried Masonically by Lodge No. 1, Portsmouth, N. H.

Giuseppe Garibaldi, Grand Commander of the Scottish Rite Supreme Council of Italy (1863), and later Grand Master of Italy, was born at Nice, Italy, July 4, 1807.

Thomas Smith Webb, Masonic author and Grand Master of Rhode Island (1813), was general grand high priest of Royal Arch Masonry at the time of his death, July 6, 1819.

Jonathan Jennings, Grand Master

of Indiana (1823-24), and first Governor of that State, died near Charles town, Ind., July 26, 1834.

Francis R. Shunk, Governor of Pennsylvania (1845-48), and noted for his support of the public school system, died at Harrisburg, Pa., July 30, 1848. He was a member of Perseverance Lodge No. 21, in that city.

Cecil J. Rhodes, founder of the Rhodes Scholarships at Oxford University, was born at Bishop Stortford, Eng., July 5, 1853. He became a member of Apollo University Lodge No. 357, at Oxford.

John J. Crittenden, for many years U. S. Senator from Kentucky, and later U. S. Attorney General under Presidents Harrison and Fillmore, was a member of Lexington (Ky.) Lodge No. 1. His death occurred at Frankfort, July 26, 1863.

General John A. Rawlins, Secretary of War under President Grant, became a member of Miners Lodge No. 273, Galena, Ill., July 26, 1865.

Rear Admiral George W. Baird, 33°, Grand Master of the District of Columbia (1896), was initiated in Tolerancia Lodge No. 4, Lisbon, Portugal, July 23, 1867, and received the Fellowcraft and Master Mason degrees, July 30, 1867.

Doyle E. Carlton, former Governor of Florida, and a member of the Scottish Rite Bodies at Tampa, was born at Wauchula, Fla., July 6, 1886, and on July 7, 1911, was passed in Damasus Lodge No. 888, Chicago, Ill.

James A. Garfield, twentieth U. S. President, and a member of both York and Scottish Rites, was fatally wounded by an assassin at Washington, D. C., July 2, 1881, although his death did not occur until about two months later. On July 19, 1881, he was elected an honorary member of the Hanelmann Commandery No. 16, K. T., of Cincinnati, Ohio.

Frank Craig, active member in Oklahoma of the Mother Supreme Council (1923-26), was passed in Albert Pike Lodge No. 303, Wichita, Kans., July 28, 1897. His death occurred at McAlester, Okla., July 14, 1926.

Sir Arthur Conan Doyle, famous English author and spiritualist, died at his home in Sussex, Eng., July 7, 1930. He was a member of Phoenix Lodge No. 257, Portsmouth, Eng.

Lord Ampthill, Pro Grand Master of the United Grand Lodge of England (1908-35), and prior to that Viceroy and Governor General of In-

dia, died at London, July 7, 1935.

Frederick W. Hardwick, Grand Secretary of the Grand Lodge of Kentucky, and Deputy in Louisville of Inspector General Cowles, died in that city, July 8, 1935.

## LIVING BRETHREN

George W. Norris, United States Senator from Nebraska, and a member of Sesostris Shrine Temple at Lincoln, was born near Clyde, Ohio, July 11, 1861.

Henry Ford, famous motor magnate, was born at Greenfield, Mich., July 30, 1863, and is a member of Palestine Lodge No. 357, Detroit.

Charles H. Mayo, noted surgeon, was born in Rochester, Minn., July 19, 1865, and is a member of the York Rite, Scottish Rite and Shrine.

Charles W. Tobey, U. S. Representative from New Hampshire, and former Governor of that State, was born at Roxbury, Mass., July 22, 1880, and is a member of Souhegan Lodge No. 67, Greenville, N. H.

Martin L. Davey, Governor of Ohio, was born at Kent, Ohio, July 25, 1884, and is a member of Akron, (Ohio) Commandery, K. T., and the Mystic Shrine.

James A. Garfield, twentieth U. S. President, and a member of the Scottish Rite Bodies at Tampa, was born at Wauchula, Fla., July 6, 1886, and on July 7, 1911, was passed in Damasus Lodge No. 888, Chicago, Ill.

George II, King of Greece, was born at Tatoi, Greece, July 20, 1890, and became a Mason in Wallwood Lodge No. 5143, London, England, in 1930.

Andrew D. Agnew, 33°, Grand Master of Knights Templar, U. S. A., became a Master Mason in Kilbourn Lodge No. 3, Milwaukee, Wis., July 16, 1894.

General Robert U. Patterson, former Surgeon General, U. S. A., affiliated with Acacia Lodge No. 18, Washington, D. C., July 13, 1915.

King Edward VIII of England was installed as Provincial Grand Master for Surrey, July 22, 1924. On July 4, 1935, he was installed as master of Friendship and Harmony Lodge No. 1616, Surrey.

The Duke of York was installed as

Provincial Grand Master for Middlesex, July 30, 1924.

Charles H. Spilman, 33°, was appointed Grand Secretary General of the Supreme Council, Northern Jurisdiction, July 27, 1926.

## PRESIDENTIAL NOMINEES

Alfred M. Landon, nominee of the Republican Party for President of the United States, is a member of the Masonic fraternity, having received the degree of Master Mason in Fortitude Lodge No. 107, Independence, Kansas, in 1909. He also holds membership in the Chapter, Council, Commandery, Scottish Rite and Shrine.

Colonel Frank Knox, Republican nominee for Vice-President, is a member of Bethel Lodge No. 358, Sault Ste. Marie, Michigan, and of New Hampshire Consistory, Scottish Rite, at Nashua, New Hampshire.

"No man who is not of the Jewish religion may pass this boundary. Any who does so pass has himself to thank for the penalty that will follow, which is DEATH."

The Masonic affiliations of President Franklin D. Roosevelt, the Democratic nominee, are well known. He was made a Master Mason in Holland Lodge No. 8, New York City, in 1911, and also holds membership in most of the appendant bodies.

## SCOTTISH RITE IN CALIFORNIA

Reports of the Scottish Rite Bodies in California show that 288 candidates for the degrees, fourth to the 32d, were initiated during the first half of 1936. It is the custom of the Bodies in the larger cities of California to hold two or three slow classes and one or two reunions each year. In smaller cities one or two reunions are held, Mr. William P. Filmer, Inspector General in California for the Supreme Council of the Scottish Rite, Southern Jurisdiction, stated. Much enthusiasm was manifested at the various spring classes, and the officers of the several Bodies are now looking forward to the work of conducting the regular fall classes and reunions, Mr. Filmer added.

## TEMPERANCE IN ITS MASONIC SENSE

Like other great philosophies, the Masonic code of conduct is expressed rather more in generalities than in details. It deals comprehensively with large aspects of morality and right living. It paints its pictures of the excellences possible to humanity with wide and sweeping strokes. It is more concerned with the broad horizons than with the minutiae of things. And if one get the central idea, the primal principles, firmly fixed in his mind, all lesser matters will gradually align themselves in appropriate order and unmistakable significance.

In this connection it is unfortunate that more Masons are not accustomed to construing words in their wider meanings, as thereby they might gain better understanding of the ritual of the Craft. By careless modern usage certain words are commonly restricted to a small part of their real significance. Thus, one of the cardinal Masonic virtues, Temperance, is quite generally considered as referring solely to moderation in the use of in-

teresting liquors. The word itself, in its Masonic bearing, is intended to carry its full meaning, which may be stated in one other word, moderation.

Our teachings counsel moderation not only in drinking but in everything else. We are exhorted to the avoidance of excess in anything, to pursue the middle course that wisdom has shown to be more desirable than the extremes that lie either way from it. No Mason is instructed to be a "crank" or "radical" in any sense, but to content himself in tolerance and common sense.

The extremist is sometimes great, but more frequently he is simply slightly unbalanced. Obsessed with some vagrant idea, which may be good in itself, he imputes to it an undeserved importance that distorts his mental viewpoint, and he becomes visionary, unreliable and of unsound judgment. Far better is it for the average man to tread the safe path of conservatism and moderation. Masonry, being general in character, constantly counsels for the greater good of the greater number. Its admonitions are for the majority, believing that exceptional men are capable of looking out for themselves. It forges no fetters for genius, but unfortunately most of us are not geniuses and do require guidance.

The recent discovery is the second stone found bearing this Greek inscription. The first one, more complete than the second, is in the Archeological Museum at Constantinople. It is thought appropriate that the newly discovered stone should be placed in the new museum at Jerusalem.

## FELLOWCRAFTS CHARGE

In the Masonic Register, published at Boston in 1802, the following is included in the Charge at initiation into the second degree:

"All regular signs and summonses given you and received you are duly to honor and punctually to obey, inasmuch (in so far) as they consist with our professed principles. You are to supply the wants and relieve the necessities of your brethren to the utmost of your power and ability, and on no account are you to wrong them or see them wrunged, but aprise them of approaching danger and view their interest as inseparable from your own."

**"THE SPIRITUAL COLLAPSE"**

As is my wont, the word "spiritual" is here used in its widest significance, embracing all that goes to the nourishment and growth of the real man; all upon which the inner self must depend for realization and development. In speaking of a "spiritual collapse" there is no attempt to evolve a new theory; it is but a following upon the thought of other men, of far-reaching vision, in an analysis of the existing situation. For such lofty souls are the prophets of an uncertain present; they are the hope for a happier and more secure future. As with the spear of Ithuriel they seek to reveal the foul shapes of triumphant evil, thus to assure their destruction and consequent enthronement of a neglected good.

It is a sad confession to say that men in general have forgotten, if indeed, many of them had ever learned, that a healthy growth and progress of the race along lines of societal movement toward the heights of peace and justice and abiding good must depend upon a two-fold development—material and spiritual. It is still true, as was of utterance long ago that "man shall not live by bread alone." Food for the spirit, that can be assimilated, is the great, even the greatest, necessity for our time. But in the mad rush for what is accounted desirable on the material plane, the spiritual nature of mankind has been neglected and starved. The soul of the race is anemic, no longer able to stand forth in strength, to control and command.

The blind forces that now seem to rule are inevitably destructive. They culminate in fears and hatreds and lead to death. They have achieved to mastery because the values gained in other generations by countless heroisms, and at cost of tears and blood, are forgotten or are openly scorned. No longer is there appeal from the brute to the spirit; all that goes to life is wrought out in terms of force.

The great nations, that so lately under inspiration of a lofty idealism were confidently prophesying the end of warfare; preparing to abide by the counsels of calm reason than the appeal to arms, are seemingly helpless in the grip of colossal greed and jealousies and of factions bent on suicidal conflict. Ruthless rulers, having usurped power over frightened peoples, make sport of hallowed principles based on everlasting truth and justice, with few who dare to make protest or utter reproach.

The world waits a revival; not an emotional seizure of the peoples, so named, baseless and unreal, that is ever of brief duration, and weakening of the moral fiber for those who yield

to its influence. It is a revival of faith in the god-like qualities of man for which we wait; a recognition of the unconquerable spiritual forces that must and will reassert themselves. Thus only can the scales be removed from blinded eyes; thus only will peace and justice return to bless the troubled earth.

Fear not, ye timid ones, that the spirit of man has yielded, giving full place and unchallenged power to that which is brutish and unholy. In God's good time, when the needed disciplines of the day have wrought out their perfect work, there will come a great and inspiring upward movement, that none will dare resist. The nations in deep humiliation, yet of stern resolve, will again seek the ways of truth and justice and of loving-kindness between man and man, as the immediate objectives of right living. For out of the very agony of death cometh ever the promise of life more abundant, as fruitful summer succeeds inhospitable winter in the unending cycle of existence.—JOSEPH E. MORCOMBE, in *The Masonic World*.

**THE SHRINE HOSPITALS**

Mr. W. Freeland Kendrick, chairman of the Board of Trustees, Shriners' Hospitals for Crippled Children, recently issued a few statistics on the equipment and the accomplishments of the hospital units operated by the Shrine.

There are fifteen hospitals now in active operation—twelve in the United States, two in Canada, and one in Honolulu, Mr. Kendrick states. These fifteen units, eleven major and four mobile, have a total capacity of 850 beds.

With out-patient facilities at each unit, the major units being owned outright by the Imperial Council of the Shrine. Its total investment in hospital buildings, land, and equipment is \$6,500,000.

The entire cost of maintaining the fifteen units for the fiscal year ending March 1, 1935, was \$904,927, and the average cost per patient during this period was \$245.12. The number of children who were discharged as cured or materially benefited for the year was 3,534.

Beginning in 1922, more than 60,000 crippled children have been cured or materially benefited in these hospitals. In round numbers 25,000 were bed patients, and 35,000 were treated in the out-patient departments of the various units.

Stating that "the Shriners' Hospitals for Crippled Children have become an indispensable 'mercy' in the various communities and sections where they are located," Mr. Kendrick pointed out

that they "serve only the poor, regardless of race, creed, or color," and a parent or guardian who can pay for surgical treatment for his child or ward is advised to obtain such treatment elsewhere.

The Shriners' Hospitals for Crippled Children receive as patients boys and girls under fourteen years of age of normal mentality who is in need of orthopaedic treatment, provided the applicant can be cured or benefited.

Speaking of these hospitals as the "World's Greatest Philanthropy," Mr. Kendrick expressed the opinion that "the 60,000 under-privileged children, who have been discharged from our hospitals during the past thirteen years, would have gone through life, in all probability, a burden to society were it not for" the annual contribution of \$2 or the permanent membership subscription of \$60 by the various members of the Shrine.

Members of the Order of the Mystic Shrine are urged to keep behind their own great philanthropy that these "Temples of Mercy" may continue their noble work. Far too often and without due consideration to their first and prior obligations to their own established philanthropy, "fund-raising campaigns have been given under the auspices of various Shrine Temples or their units" for other purposes. Mr. Kendrick points out. He calls attention to large donations—\$5,000 in one Temple when such sums were greatly needed to take care of, if not avoid, deficits in maintaining their own great

In closing his recent greetings to "Keymen" who have functioned with enthusiasm and ability, Mr. Kendrick said: "I do not believe any Noble of the Mystic Shrine who is informed regarding Shriner's Hospitals will differ with me on the worthiness of this work, miracles being accomplished by these merciful institutions. I claim they are the World's Greatest Philanthropy," and that salvaging these little broken bodies and making them whole and useful is the noblest undertaking ever attempted by a fraternal organization, and deserves our individual support."

**EDWARD VIII ACCEPTS RANK**

The question as to the relation which King Edward VIII would choose to bear toward the Freemasonry of England after his ascension to the throne has been settled by him. According to an announcement made by the Grand Master of the Grand Lodge of England, the Duke of Connaught and Strathearn, at the quarterly meeting of the United Grand Lodge of Eng-

land on June 3, 1936, the King consented to accept the rank of Past Grand Master of that Grand Lodge.

King Edward has been a member of the Craft for many years, was Senior Grand Warden of the Grand Lodge of England in 1922, and has been Master of the Provincial Grand Lodge of Surrey since 1924. He also has held places of high rank in other branches of the Freemasonry of England. It was expected that he would be installed Grand Master Mason of the Grand Lodge of Scotland on November 30, 1936, at its bicentenary, but instead, his brother Albert, the Duke of York, will be so installed.

In becoming Past Grand Master of the United Grand Lodge of England, King Edward chose not to follow the precedent made by King George IV, who assumed the relation of "Grand Patron" toward the English Craft, or King Edward VII, his grandfather, who took the title of "Protector of the Order."

The rank of Past Grand Master has been conferred only five times: in 1936, on King Edward VIII; in 1869, on Albert Edward, Prince of Wales (afterwards King Edward VII), who served as Grand Master from 1874 to 1901; in 1891, on the Duke of Connaught and Strathearn, who has been the Grand Master for the past 35 years, succeeding his brother, King Edward VII.

Two foreign Freemasons have been honored with this rank by the Grand Lodge of England: King Oscar II of Sweden in 1888, and the Crown Prince (afterwards, King Frederick VII) of Denmark, in 1897.

The Grand Master, the Duke of Connaught and Strathearn, who is the King's great-uncle, and who presided at the recent Quarterly Meeting, said, in making the announcement:

"It is a great honour that his Majesty has conferred upon our Order after many years of active work, and I am proud to be your Grand Master on such an important occasion."

The Masonic fraternity throughout the world will rejoice with their English brethren in this recent convincing evidence of King Edward's continued interest in the Craft, made manifest, too, in such a critical moment in world affairs, in which England is so deeply engrossed.

**JOINT OUT-OF-DOOR MEETING**

Center Lodge No. 86, Johnstown, Ohio, and Bleamfield Lodge No. 422, Centerburg, Ohio, held their second High Hill meeting on Buel Hill, a high point about midway between the homes of the lodges, on the morning of July 4.

A Fellowcraft was raised to the Sublime Degree of a Master Mason. The Master Mason's Lodge opened at sunrise, 4:30 a. m.

In addition to the Grand Master, Elmer R. Arn, and his associate grand officers, Grand Lodge officers and other Masons from nearby jurisdictions were present. Several thousand visitors attended this, the only open-air Masonic meeting thus far announced to be held in the United States this year.

**THE MORMON RELIEF PLAN**

The decision of the Mormon Church to find useful work for upwards of 90,000 breadwinners among its membership will be followed with much interest.

No other church in the United States so far has undertaken to assume the full responsibility of caring for its unemployed members.

Several conditions are essential to the success of so tremendous an undertaking. Discipline in group economic activity and obedience to church authority is one condition; another is a well-established tradition in industry and frugality; yet another is capital resource. In economic group activity Church discipline, industry and thrift the Mormons have a remarkable background in the exercise of which the church has acquired extensive properties and business. It is from these properties—farms, factories, warehouses, banks, and credit facilities—which they plan to operate on a broader cooperative basis, aided by greater tithes from their more fortunate, that the impoverished members are expected to earn a livelihood.

The undertaking is in conformity with those principles which have characterized the social and economic life of the Latter Day Saints. It was stated by their president, Heber J. Grant.

But each member of the Church, he points out, will have to live as frugally as possible. In this they will exemplify the principles of the founders of the Church. The more affluent among them will do the administrative personnel work without pay, conducting the enterprise as a social and religious duty, it is stated. They will also subject themselves to heavier taxation in their plan to provide useful work for their needy members.

It is thought that the urge behind this movement of the Church is the fear of a breakdown in the moral fibre of its members and in their attitude toward work, because of their dependence on federal funds.

In commenting on the new plan, J. Reuben Clark, one of the Church leaders, stated, that they "found that idle-

ness kills everything fine in a man," and that the Church had observed a spiritual decline among its idle members. He added in support of the Church movement, that men who had "no compunction in taking aid from the Government" will be less likely to loaf when useful work is afforded them as an alternative to charity.

Some criticize the Mormon Church for its activities in business. They claim that it is as destructive to the general welfare of society for a Church to assume control of business as it is for the Government to do so.

**GRAND LODGE OF SCOTLAND**

Among the transactions of the Grand Lodge of Scotland at its quarterly communication, held in Freemasons' Hall, Edinburgh, and of special interest to Freemasonry in America were the following:

Eugene D. Thomas, Past Grand Master of the Grand Lodge of Georgia, was appointed representative of the Grand Lodge of Scotland near the Grand Lodge of Georgia; Austin M. de Andino, Past Grand Junior Warden of the Grand Lodge of Puerto Rico, was made representative of the Grand Lodge of Scotland near the Grand Lodge of Puerto Rico; the Rev. Malcolm Arthur Campbell, D. D., Grand Master of the Grand Lodge of Quebec, was appointed representative of the Grand Lodge of Quebec near the Grand Lodge of Quebec.

Among those present at the Grand Lodge meeting were Grand Master Mason Sir Ian Colquhoun, of Colquhoun and Luss; the Right Honourable the Lord Saltoun, and the Right Honourable the Lord Belhaven and Stenton, past grand masters; also the Right Honourable the Earl of Cassillis, Past Provincial Grand Master of Ayrshire, who has visited the United States on two or three occasions on Masonic missions, and who was the guest of several of the grand bodies of both the American and Scottish Rites.

**NEBRASKA GRAND LODGE MEETING**

Chancellor A. Phillips, of Cambridge, was elected Grand Master of the Grand Lodge of Nebraska at its seventy-ninth Annual Communication, held at Omaha, June 9-10, 1936. He succeeds William C. Ramsey of Omaha. William A. Robertson, of Plattsburgh, was elevated from the past of grand senior warden to that of deputy grand master. Walter R. Raeke, former grand junior warden, became grand senior warden. Lewis E. Smith, of Omaha, was reelected grand secretary.

A number of brethren with a membership record of 50 years or more were

introduced to the Grand Lodge. Among them was Albert E. Baker, of Plattsburgh, age 92, and a Mason for 71 years.

Over 500 delegates from Nebraska's 292 Masonic lodges, including a number of dignitaries of other branches of the Fraternity in Nebraska, were guests of Grand Lodge at a banquet held Tuesday evening, June 9.

#### SOME FAMILY FIGURES

Some interesting statistics were recently completed by a secretary of a lodge obedient to the Grand Jurisdiction of Iowa. The lodge is 77 years old. Of its 109 members, 104 were married and none were divorced; five were single, and 94 wives of the members at the time the survey was made were still living. To the 104 married couples, there were born 152 children. Ten sons of this group of children belong to this lodge, and it is likely that other sons of the group belong to Masonic lodges elsewhere.

This is a fine record, and it is believed that a general survey would show that Masons rank relatively low in the matter of divorce, as above indicated.

Many other statistics, some associated with humorous incidents, appear in a recent issue of the Grand Lodge Bulletin of the Iowa Masonic Library.

#### VETERAN

William Breese, who died at Norwich, N. Y., on June 8, 1936, was in the ninety-fifth year of his age. He had been a Mason since he had reached his majority. Obtaining the thirty-third degree from the Grand Orient of Italy in 1907, he was an honorary member of the Supreme Council of that Orient.

#### DISTINGUISHED EDUCATOR MADE GRAND MASTER OF MASON

Dr. Ralph Earle Tieje, head of the English department of the State Normal School at Cheney, Wash., was elected Grand Master of the Grand Lodge, F. & A. M., of that state for the year 1936-37. Messrs. Frank L. Poole, Tacoma, and W. Gale Matthews, Ephrata, were elected Deputy Grand Master and Senior Grand Warden, respectively.

Born in Dayton, Ohio, January 24, 1887, Dr. Tieje received the A. B. degree from the University of Illinois in 1910, and two years later, the A. M. at the same university. After teaching for short periods in Oklahoma and at the Washington State College, he returned to the University of Illinois, where in 1917 he received the degree of Ph. D.

Dr. Tieje became a Master Mason in Temple Lodge No. 42 at Cheney in 1921. After serving a year as master of that lodge in 1925, and as secretary in 1927-28, he became junior grand steward of the grand lodge, then junior grand warden in 1933-34, and through the chairs in regular succession to the grand mastership.

#### LOG LODGE HALL BUILT BY MEMBERS

At Corvallis, a little town in the Bitter Root Valley in Western Montana, the building in which the Masonic Lodge had held its meetings, had been destroyed by fire. For a time the Craft assembled in a church, but it was found unsuited for the purpose, and no other place for the meeting was available. The lodge had only 60 members and little money.

But these western brethren were resourceful. One member suggested that he had considerable standing timber on a near-by mountain, and would donate enough such material to construct a log building. Two brothers skilled in woodcraft agreed to fell the trees. Another who was a carpenter volunteered to supervise the work of construction. Everyone was ready and willing to do his part, and the result is a picturesque and adequate log Lodge Hall built with a cash outlay of only \$58. True Masonic work, done in a true Masonic spirit!

#### 3 SONS RAISED BY FATHERS

An unusual event occurred last January (1936) at the village of St. Ignatius, Mont. The master's degree was conferred upon three young men, all born at St. Ignatius 21 years ago, and who had been friends and constant companions in school and other activities during the intervening years. One

of the candidates was the son of the master of the lodge; the other two were sons of past masters, so that the sublime degree was conferred upon each of the candidates by his own father. The session was honored by the presence of the Grand Master of Masons in Montana, John Robert Lloyd, 33°, who made the final address. Sixty-seven brethren had registered in at the opening of the lodge. At Grand Master Lloyd's suggestion, a check was made just before closing at 2:30 a. m., and the entire 67 were found to be present.

#### SOJOURNERS' SIXTEENTH ANNUAL CONVENTION

The National Sojourners, whose membership consists of past and present commissioned officers of the uniformed forces of the United States

who are Master Masons, concluded their three-day Sixteenth Annual Convention in Washington, D. C., June 27, 1936.

Following the meeting of the committee of thirty-three, over 300 Sojourners and their ladies went to Quantico, Va., where they were entertained by Quantico Chapter of the Sojourners, of which Major General Charles H. Lyman, commanding general, is a member.

Arnold B. Van Raalte, who holds the rank of major adjutant in the Reserve Corps, U. S. A., of New York Chapter No. 13, was elected National Counselor of the Heroes of '76, and Maj. Gen. Amos A. Fries, U. S. A., retired, was elected Honorary National Commander.

Over 300 attended the banquet held in the Mayflower Hotel on the evening of June 26. Admiral William Standley, Chief of Operations of the Navy Department, was the principal speaker. Declaring that an adequate navy was now being built, he emphasized the necessity for keeping it adequate by a steady replacement program.

Rear Admiral Harry G. Hamlet, former Commandant of the U. S. Coast Guard, was elected president of the Sojourners' organization for the ensuing year. The retiring president, Col. Robert L. Queisser, who had served four years, was elected chairman of the committee of thirty-three. Active in various bodies of both the Scottish and York Rites, Colonel Queisser is Past Grand Commander of the Knights Templar of Ohio.

Maj. George Unmacht was elected national secretary for the fifteenth consecutive time. He has been the editor of *The Sojourner*, the official bulletin of the organization, for the past 12 years.

An outstanding feature of the convention was the clear enunciation of the attitude of the Sojourners on current patriotic questions. Among the positions taken were as follows: FAVOR: Strict interpretation of the provisions of the Constitution of the United States; world peace based upon any reasonable plan that will not involve our country in foreign entanglements or weaken our national security; the adoption of a permanent neutrality policy for the United States; rigid federal control and regulation of the manufacture and sale of armaments; the prohibition of the sale of machine guns and similar destructive weapons unless authorized by a government agency; a reduction by 90 per cent of the present quotas of aliens admissible to the United States; the entry of only such persons as are near relatives of

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MASONIC CRAFTSMAN

citizens of the United States and others skilled in the arts or sciences for which labor is unobtainable in the United States; placement of the countries of the Western Hemisphere on a quota basis for immigration; congressional action to see that present immigration laws are rigidly enforced; prompt deportation of alien criminals; the expulsion of and exclusion from the United States of all aliens who advocate the overthrow of the United States Government by force and violence; increase of the present Mexican Border Patrol and efficient arming of it to prevent smuggling of aliens across the border; withdrawal of the diplomatic recognition of Soviet Russia; spread of true Americanism into the homes, schools, churches, and patriotic and civic societies throughout the United States; legislation requiring all employees, elected or appointed, of the federal, state, and municipal governments to subscribe to an oath of allegiance to the United States; mobilization of capital, labor, and industry, with the elimination of unreasonable profits, in time of war.

OPPOSE: Entry of the United States into the League of Nations or the so-called World Court; the making of loans to all nations that have defaulted on previous obligations; constitutional changes or amendments tending to interfere with the operation of the fundamental principles of our form of government; cancellation or modification of foreign war debts; the inclusion of our island dependencies or territories as states of the Federal Union whenever such inclusion might impair our ability to resist foreign attack or provide additional facilities for the regular or irregular entry of unassimilable immigrants to the mainland.

Resolutions were also unanimously adopted opposing the so-called Sisson Bill now before Congress to repeal that provision of the school laws of the District of Columbia which reads "that hereafter no part of any appropriation shall be available for the payment of the salary of any person teaching or advocating Communism."

Opposition was also registered by resolution against "further appropria-

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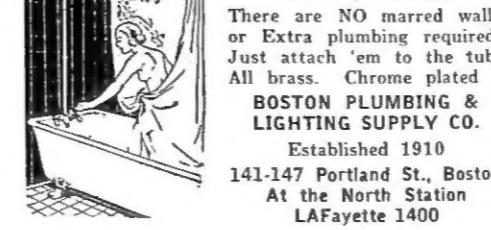
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miral Sir Lionel Halsey, Provincial Grand Master for Hertfordshire, presided.

The contributions at the 137th annual festival in 1935 totaled over £126,153, and this amount was a record for this institution, surpassed only in 1898, when the Prince of Wales, Grand Master, afterwards King Edward VII, presided. That was the centenary festival, and the amount brought in from the various jurisdictions exceeded £140,203.

#### GRAND LODGE LAYS

##### CITY HALL CORNERSTONE

The cornerstone of Marietta (Ohio) City Hall was laid Masonically by the Grand Lodge of Ohio on June 18, 1936, with Elmer R. Arn, grand master, officiating, aided by other grand officers.

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The ceremony was preceded by a parade, headed by Mayor Harper and the guests from the Masonic Temple where the Grand Lodge had convened prior to its march to the site of the new building.

At the site the mayor spoke briefly. After recognizing other city officials and those of neighboring towns and cities, he introduced Representative Robert T. Secrest. Congressman Secrest dwelt upon the historic Ordinance of 1787, under which the Northwest Territory was established, and of which Marietta was the first settlement. During the course of his remarks he reminded his audience that slavery was prohibited in this territory by the Ordinance of 1787, and held that the establishment of the city hall was a memorial not only to the first settlement in the territory, but to the freedom of education, which has been the basic foundation of the progress of the United States.

The Masonic observance was held under the joint auspices of American Union Lodge No. 1 and Harmon Lodge No. 390, both of Marietta, Ohio. American Union Lodge, oldest in the state of Ohio, was chartered as a military lodge during the Revolutionary War, and as such had a most interesting and colorful history. After the close of the war, it was revived and established at Marietta under its original charter by several of its members who had settled there.

Among the grand lodge officers who aided in performing the Masonic ceremonies were: Louis B. Blakemore, senior grand warden, Cincinnati; Harry E. Schramm, junior grand deacon, Marietta; and William H. Mattox, grand tyler, Roseville. Other distinguished Masons who were present included Past Grand Masters B. Frank Thomas, Carl W. Ellenwood, and James W. Morgan. Many Masonic dignitaries of other Masonic bodies of the state were also present.

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**TWENTY-NINE MASONIC SIGNERS**

Adams, Samuel, Massachusetts.  
Bartlett, Josiah, New Hampshire.  
Ellery, William, Rhode Island.  
Franklin, Benjamin, Pennsylvania.  
Gerry, Elbridge, Massachusetts.  
Hall, Lyman, Georgia.  
Hancock, John, Massachusetts.  
Hewes, Joseph, North Carolina.  
Hooper, William, North Carolina.  
Huntington, Samuel, Connecticut.  
Jefferson, Thomas, Virginia.  
Lee, Francis Lightfoot, Virginia.  
Lee, Richard Henry, Virginia.  
Lewis, Francis, New York.  
Livingston, Philip, New York.  
McKean, Thomas, Delaware.  
Morris, Robert, Pennsylvania.  
Nelson, Thomas, Jr., Virginia.  
Paine, Robert Treat, Massachusetts.  
Penn, John, North Carolina.  
Read, George, Delaware.  
Rush, Benjamin, Pennsylvania.  
Sherman, Roger, Connecticut.  
Stockton, Richard, New Jersey.  
Thornton, Matthew, New Hampshire.

Walton, George, Georgia.  
Whipple, William, New Hampshire.

Witherspoon, John (Dr.) New Jersey.  
Wolcott, Oliver, Connecticut.

**TWENTY-SEVEN NON-MASON**

Adams, John, Massachusetts (President U. S. later.)  
Braxton, Carter, Virginia.  
Chase, Samuel, Maryland.  
Clymer, George, Pennsylvania.  
Carroll, Charles, of Carrollton, Md.  
Clark, Abra, New Jersey.  
Floyd, William, New York.  
Gwinnett, Buton, Georgia.  
Harrison, Benjamin, Virginia.  
Hopkinson, Francis, Virginia.  
Hart, John, New Jersey.  
Hopkins, Stephen, Rhode Island.  
Heyward, Thomas, Jr., South Carolina.  
Lynch, Thomas J., South Carolina.  
Middleton, Arthur, South Carolina.

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[July, 1936]

[July, 1936]

MASONIC CRAFTSMAN

Morton, John, Pennsylvania.  
Morris, Lewis, New York.  
Paca, William, Maryland.  
Rutledge, Edward, South Carolina.  
Ross, George, Pennsylvania.  
Rodney, Caesar, Delaware.  
Stone, Thomas, Maryland.  
Smith, James, Pennsylvania.  
Taylor, George, Pennsylvania.  
Wilson, James, Pennsylvania.  
Wythe, George, Virginia.  
Williams, William, Connecticut.

**ARTICLES OF CONFEDERATION**

The 48 signers of the "Articles of Confederation," the agreement that held the 13 original states or colonies together until the Constitution of the United States was signed, are as follows. Signed in congress at Philadelphia, Pa., July 9, 1778, on the part and behalf of the states as shown, but some signed later as indicated. Those who were Masons are indicated by a star:

**NEW HAMPSHIRE** —  
\*Josiah Bartlett.  
John Wentworth, Jr., Aug. 8, 1778.

**MASSACHUSETTS BAY** —

\*John Hancock.  
\*Samuel Adams.  
\*Elbridge Gerry.  
Francis Dana.  
James Lovell.  
Samuel Holten.

**RHODE ISLAND AND PROVIDENCE PLANTATIONS** —  
\*William Ellery.  
Henry Marchant.  
John Collins.

**CONNECTICUT** —  
\*Roger Sherman.  
\*Samuel Huntington.  
\*Oliver Wolcott.

Titus Hosmer.  
Andrew Adams.  
**NEW YORK** —  
James Duane.  
\*Francis Lewis.  
William Duer.  
Guy Morris.

**NEW JERSEY** —

\*John Witherspoon.  
Nathaniel Scudder.  
**PENNSYLVANIA** —  
\*Robert Morris.  
Daniel Roberdeau.  
Jonathan B. Smith.  
William Clingan.  
Joseph Reed, July 22, 1778.

**DELAWARE** —

\*Thomas McKean, Feb. 12, 1779.  
\*John Dickinson, May 5, 1779.  
Nicholas Van Dyke.

**MARYLAND** —

John Hanson, March 1, 1781.  
\*Daniel Carroll.

**VIRGINIA** —

\*Richard Henry Lee.  
John Banister.  
Thomas Adams.  
John Harvie.  
\*Francis Lightfoot Lee.

**NORTH CAROLINA** —

\*John Penn, July 21, 1778.  
Cornelius Harnett.  
John Williams.

**SOUTH CAROLINA** —

Henry Laurens.  
William Henry Draton.  
John Mathews.  
Richard Hutson.  
\*Thomas Heyward, Jr.

**GEORGIA** —

\*John Walton, July 24, 1778.  
Edward Telfair.  
Edward Langworthy.

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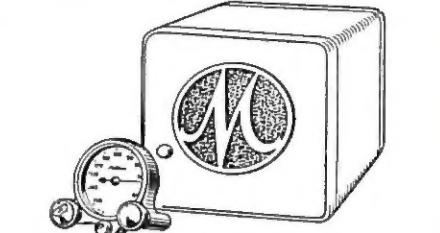
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## THRIFTY TO THE LAST

Cop: "Say, what was your reason for attempting suicide, anyway?"

Bedraggled Scot: "There was a leak in the gas I couldn't stop, an' I didn't want to see it go to waste."

## OBLIGING COP

Traffic Officer: "Do you have a license to drive?"

Driver: "Certainly, officer, right here in my pocketbook."

Traffic Officer: "That's all right. As long as you have it I don't need to see it, but if you didn't have one I'd have to take a look at it."

## TOO OBVIOUS

*Mary had a little dress,  
Dainty, chic and airy,  
It didn't show the dirt a bit,  
But, how it did show Mary.*

## REFERRED TO POLITICIANS

Lincoln said: "Nearly all men can stand adversity, but if you want to test a man's character, give him power."

## UP AND DOWN

Bibbs: "I wonder why my tailor failed?"

Bibbs: "Pure politeness. His customers wouldn't come down, so he went up."

## SURE!

"Why are they tearing up the street?"

"Because it's in the road."

## ODD LOT

All work and no play makes Jack and lots of it.

\* \* \*

A girl admires the tone of a bachelor's voice when there's a ring in it.

\* \* \*

Only a convict likes to be stopped in the middle of a sentence.

\* \* \*

There is little danger of forest fires where the only sap present is in the trees.

\* \* \*

The honeymoon may be said to be over when he discovers that his pet lamb is really a little bossy.

\* \* \*

A woman's maiden aim is to change her maiden name.

\* \* \*

In the case of bald-headed men, it's hair today and gone tomorrow.

\* \* \*

As the departing geranium said to the bright red rose, "I'll be zinnia!"

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